

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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TOO MODERN



"Look," said he, "Let's build our house under that!"

Mr. and Mrs. Robin were among the "400" top-flight birds of Wington. They came from a wealthy family—the kind that can afford to go to Florida every winter! Their feathers were stunning but always in good taste. They were members of the Tree Top Birderian Club which was quite exclusive, and they attended Church occasionally — always at Christmas and Easter. They were very up-to-date about everything and tried so hard to be modern. In fact that was the cause of all their trouble.

Here's how it happened. In the early spring when all the birds in Wington were thinking and singing of building new nests, Mrs. Robin said to her husband, "It seems everybody is planning to do the same old thing in the same old way. All the birds are going to build their nests in the forks of trees, in ivy vines and under the eaves of houses. I wish for once we could be different and build a nest that everyone would notice and talk about." "That's a great idea," answered Mr. Robin as he looked down proudly at his stunning red vest, "and I think I know just the place. Come, let me show you." So, into two little airplanes they jumped and away they flew.

"Look!" said he five minutes later, as he made a two point landing on a limb, "a little red house on wheels! Let's build our nest under that." "Why, I never saw such a cute thing in all my life," exclaimed Mrs. Robin as she flew around and over and under it. "No doubt we are the first birds that ever thought of building a nest under a house set on wheels," she said, as she brought the first piece of straw and put it in place. "Won't the other birds be jealous of us? I am

so thrilled that I am all a flutter!"

And thus it came to pass that just under the floor of that little red house on wheels up in a corner on top of the axle, Mr. and Mrs. Robin built their nest. When it was finished, birds flew in from all over Wington to see it. Some chirped one thing and some another. Most of them were very complimentary in their chirps and some were just a little envious of the Robins. But Mr. Owl, who was very wise and terribly old-fashioned, blinking his eyes, said to his wife, "It looks very nice, but what if those wheels should begin to roll?" And do you know, that is exactly what happened!

It was several weeks later when there were "three little birds in the little brown pocket" that a railroad engine backed up to the little red house and pulled it away. For, you see, it was not a little red house after all, but a freight caboose that had been left on the siding for several weeks when the railroad company did not need it. But later an order came for the caboose to be hooked up behind a new freight train and sent many, many miles away.

POWER WITH GOD AND MEN

By Evangelist A. B. Earle, D. D.

(AS PREACHED IN A UNION CAMPAIGN IN SACCARAPPA, MAINE, 1891.)

"And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."—Gen. 32:28.

Bible Reading

I will read for our instruction a part of the account given of Jacob meeting his brother Esau. The whole account would be too lengthy. If you will recall what precedes, I will commence with that part of it where the two brothers are almost together, after a separation of twenty years, and an old family quarrel between them. Esau had become a strong military man and Jacob immensely rich. But Esau said, "I will be the death of Jacob," and for twenty years he had held that feeling. They must come together. And just before they come in contact with each other, Jacob sent on messengers to ascertain if Esau felt as he had felt. Let me commence right there—thirty-second chapter of Genesis, beginning with the sixth verse: "And the messengers returned to Jacob, saying, we came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him." Four hundred men with him! That means death to me. That old feeling is in his bosom. "Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands."

He is now going to arrange his effects the best he can to meet that dreadful hour, and said, "If Esau come to the one company, and smite it, then the other company which is left shall escape." Escape the best way you can; for

And thus it was that while Mr. and Mrs. Robin were attending a cocktail party at the Tree Top Club, their nest and the three little Robins were taken away. And to this day they have not seen them nor do they know what happened to them. They were modern you see, so modern that they lost their children! Yes, so often being modern does cost more than it could ever be worth!

(From BIRD LIFE IN WINGTON, by Rev. J. Calvin Reid. The fourth of thirty chapters to appear regularly in THE SWORD OF THE LORD. Read them to your children.)

if he falls upon the first company, you may calculate that he will fall upon you. You get away the best way you can.

Then follows a short but very comprehensive prayer in view of that critical hour. Just notice it: "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, return unto thy country, and to thy kindred, and I will deal well with thee, I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan—twenty years ago I went over this river a young man with nothing but my staff—"and now I am become two bands"; all this God has graciously given me during the last twenty years. "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau"—think what a prayer that is! From my own mother's son—deliver me from his hand—"for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be num-

bered for multitude."

That is his prayer. "And he lodged there that same night; and took of that which came to his hand a present for Esau his brother." I wish, at your leisure, you would just look at the number of animals he selected out of his drove. "And he delivered them"—these animals—"into the hand of his servants, every drove by themselves; and said unto his servants, pass over before me, and put a space betwixt drove and drove"—a quarter of a mile more or less, but let the droves spread out. "And he commanded the foremost, saying, when Esau my brother, meeteth thee, and asketh thee, saying, whose art thou? and whither goest thou? and whose are these"—these animals—"before thee? then thou shalt say, they be thy servant Jacob's; it is a present sent unto my Lord Esau: and, behold also, he is behind us. And so commanded he the second, and the third, and all that followed the droves, saying, on this manner shall ye speak unto Esau, when ye find him. And say ye moreover, behold, thy servant Jacob is behind us."

Now you will see the object of this present: "For he said, I will appease him with the present that goeth before me, and afterward

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What Is Sin?

By Rev. R. S. Beal, D. D.

Pastor, First Baptist Church, Tucson, Arizona

"Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."—Rom. 14:22-23.

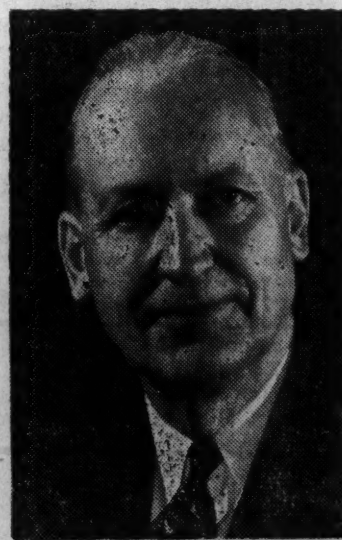
"Of sin, because they believe not on me."—John 16:9.

It seems as though every one ought to know the answer to the question which forms the subject of this message. Sin is so common and so prevalent and it affects all of us to a greater or lesser degree; yet there are multitudes of people who seem to be wholly ignorant of the real meaning of sin.

A proper conception of sin is vital to our understanding of Christianity. That which stands in the way of the conversion of vast multitudes is their short-sighted view of sin. There are Christians going astray both in their thinking and acting because they have the wrong notions as to what sin is. It is of supreme importance that all of us get the Biblical point of view as to the doctrine of sin, for I am confident that no man will think right, act right, or be right until he gets a right idea of sin.

Sin is not a thing to be brushed aside as though it were a mistake of the judgment, just an error which can be easily remedied. Sin is not to be thought of as a fall upward and a part of the evolutionary process of man's development. Sin is not to be regarded merely as human weakness. Perverted views of sin rob men of seeing how desperately they need the Lord Jesus Christ as Saviour from sin.

Every one is born into this world



Rev. R. S. Beal, D.D.

with sin in him. David made this clear when he wrote, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). This does not mean that David was an illegitimate child, but it does mean that when he came into this world he possessed the sin principle. The little babe in the mother's arms is sinful, not by any overt act of wrongdoing but by natural generation. What David wrote of himself is true

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The

One Sacrifice God Wants

Radio message by Evangelist John R. Rice

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."—Psa. 51:17.

This Scripture is from the famous Fifty-first Psalm, after David had committed his great sin with Bathsheba, another man's wife, and David wants to please God. Do you know how to please God? David here is trying to please God. He realizes that he has sinned.

Many of you who hear me now are trying to find out how you may serve God better. How many times we say, "I want to be in the center of God's will. I want to please God, want to serve God. Pray that I will hold out faithful." Many people say it. Here the

Scripture gives the key. Here is God's way for perfect service and happiness.

"The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

I. Animal Sacrifices Themselves Never Satisfied God

I want you to think for a little bit about some of the things that are left out here—sacrifices that cannot, in themselves and alone,

please God. First of all, here are animal sacrifices that David had in mind. David said, "I could give them." He says in verse 16, "Thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering."

Now, that is rather strange when you consider that God had required burnt offerings. God had plainly given them the observance of the Passover lamb, to be killed every year for every large family, or for two small families. God had plainly given them the command to give the tithe of their flocks, firstlings of their flocks; to give

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The One Sacrifice God Wants

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the bullock, to bring the red heifer, to bring the ram, to bring the turtledoves, to bring the young pigeons. God had told them to give a certain number of these animal sacrifices. Why should God say through the inspired mouth of David, "Thou delightest not in burnt offering," and "thou desirest not sacrifice; else would I give it"? Evidently God is not satisfied with just the burnt offerings of the Old Testament, and was not satisfied with just that even then.

I do not mean that the animal sacrifices were wrong. I know they were object lessons. They told the story that there is coming One, another lamb, the Lamb of God whom John the Baptist would one day cry about out by the Jordan River, who would take away the sins of the world. Every lamb that was ever slain on a Jewish altar was a type, a shadow, a picture, an object lesson of the coming Saviour—the innocent who would die for guilty, the One who had shed His own blood to pay for the sins of mankind. Every bullock that came was a type of the burden-bearing Saviour. Every young pigeon, pure and white, was a picture of the pure, sinless, stainless Lamb of God. So were the mourning turtledoves a picture of the wounded and suffering Saviour, a Man of Sorrows and acquainted with grief. God had required them to bring animal sacrifices, but God never intended, and He never wanted them to believe that the outward observance of the sacrifices alone would please Him.

David said, "That isn't what God wants. Burnt offerings and animal sacrifices are only the outward signs of what God wants. They are just the outward giving. The inward thing that God wants is so much more important." "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Back in Bible times I am sure there were some who foolishly supposed, that because here was a bloody sacrifice on the altar God would be pleased. No, no! Only as that pictured a certain attitude of heart, of faith in the coming Saviour, of faith in the atoning blood; only if more were put on the altar with the lamb, would God be pleased. But if it were a lamb alone, or if it were a bullock alone without faith and without a broken heart over our sins that God required, it could not please God.

II. Our Giving of Money or Things Cannot Satisfy God

So it is about the giving of property. I believe in giving. It is a happy part of a Christian's experience to be able to give, to spread the gospel. I have been having joy in my heart because of the way God has blessed this broadcast. The other day we checked up, and of the hundreds and hundreds of dollars of expense, we found that God had sent eighty-five cents more than the bills paid in the past and just eighty-five cents to go on the coming week's broadcast. Isn't God good?

God wants us to give money, provided the money is a type and picture of something else; if there is a broken heart, a contrite heart, a heart that is burdened to please God and ashamed over our sins and feeling our need and calling for mercy. Money alone is not enough. You may bring your money to God, but despise Him in your heart; you may bring your money to God in order to make a show before men, but the gift will do no good; God will not reward you for it. God wants a broken and a contrite heart." The

sacrifices of God are a broken spirit." That is why God is no more pleased with the rich man who puts a million dollars on the altar than the poor widow who had two mites—all her living—and in faith and love gave it.

I want you to see, then, that the giving of money, the giving of property: "though I give my body to be burned," Paul said in I Corinthians 13, "though I speak with the tongues of men and of angels,"—these things are not enough to please God! What God wants is a heart-gift—"a broken and a contrite heart."

Sometimes we feel like, "I'll do, do, do. I will sing for God. I will act as an usher, or keep the nursery in the Sunday school. I will go visit the sick and those in the hospitals, or I will carry flowers to the church. I will teach a Sunday school class." It is do, do, do, do, do, do!

III. Service and Work Are Not Enough to Satisfy God

Now, I would not discourage anybody from serving God by doing, but I will tell you very frankly now that it takes not just deeds of the hand alone. It is not just money from the pocketbook alone. It is not just steps of the feet alone. It is not just songs from the lips alone. God wants a broken heart. There is no service that can please God; there are no deeds, no gifts; there are no services you can give to God that will please Him, unless they come from a broken and a contrite heart. Oh, God, give us that heart!

Sing? Yes, if there are tears in your heart and tears in your voice over your own sins and failures, over your own sense of need, over your consciousness of your poverty, over the conditions around it. Yes, sing for God, provided your heart has a burden. "A broken and a contrite heart, O God, thou wilt not despise." "The sacrifices of God are a broken spirit," the Scripture says.

IV. Only With Contrition Over Our Sins Can We Please God

All right, then, what are some things that the Scripture says will please God? I have shown you that it is not animal sacrifices, not the gifts of property, not the service of God by our voices, or our feet, or our hands, or our wisdom. No, no. What is it, then?

Well, first of all, it is a certain contrition, a certain sorrow over our own sins. Take the fifty-first Psalm and read the story over again and be impressed as I was tonight about David's cry of heart. In every verse except one in the first ten verses, this Psalm tells about sin.

"Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions." That is what David means by the sacrifice of God, a broken spirit. "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me."

Do the people who hear me today, do the people who gather out in this great tabernacle—are these people who want revival, feeling, "O God, my sins, my failures, my sins, my shortcomings are before me all the time, Oh, God, cleanse me"? If they are feeling that, if their heart's cry is that, God is ready to hear them.

"Against thee, thee only, have I sinned, and done this evil in thy sight." He said, "I was shapen in iniquity; I was born in sin; I have a nature that is evil; I inherited the taint of sin from father and mother and from Adam and Eve before me." So he said, "Purge me with hyssop, and I shall be clean. . . . Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create

Power With God and Men

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I will see his face; peradventure he will accept of me"—He thought, perhaps, that present would settle the old difficulty, but it didn't so much as touch the difficulty, as you will see. "So went

in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me."

Here is a sense of our sins that ought to break us down. So God says, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."

Do you have a burden over your sins? May God speak to all of us now, and give us a burden over our sins, a burden over our lack, a burden over our shortcomings. O God, teach us to be grieved and sorrowful over our sins! No Christian need expect much revival; no Christian need expect to be greatly used of God who does not have a sorrow of heart over his failures and sins and lacks and needs.

I need Thee every hour,
Most gracious Lord;
No tender voice like Thine
Can peace afford.

I need Thee, O I need Thee;

V. God Requires a Broken Heart Over Sinners Around Us

A Christian needs a broken heart over his own sin and lack.

If ever God is going to bless us, if the sacrifices are ever to please God, then there ought to be a certain burden over conditions around us, too. How often that comes out in the Bible."

In Ezekiel 9, God shows Ezekiel the prophet how and why He brought a plague on Jerusalem and why the people were carried into captivity. He said, "I will take you behind the scenes and show you what God and His angels do about the wickedness of this city." And he saw God call in a half dozen angels and unseen beings who directed the slaughter in Jerusalem when Nebuchadnezzar broke through, though Nebuchadnezzar would not have known it—and God said, "I want these unseen angels to go through the city and slay, but first, here is one of the angels with a linen garment and an inkhorn by his side, and I want him to go through and mark upon the foreheads of everybody that sighs and cries for the abominations in this wicked city, and then I am going to have to destroy it. If you find some who are broken-hearted, if you find some who are weeping over the sins of Israel, then mark them on the forehead. I will not put them away. I will not kill them I will give them another chance. But," He said, "rise and slay the others."

Oh, if God today were to destroy all who do not sigh and cry over the drunkenness, over the adultery, over the unbelief, over the worldliness, who would be left? Oh God, Give us a heart to weep over conditions!

That is what Queen Esther had when she said, "How can I bear to see my people destroyed? I know I am the queen and safe, but my people Israel, how can I bear, to see them destroyed?" That is the same thing Nehemiah had when he heard the walls of Jerusalem were broken down and the gates were burned with fire. He sat down and wept and mourned certain days, weeping over conditions.

Do you want to have a contrite heart? Then, will you consider conditions? If one hears me who is not saved, then, with a penitent heart, confess your own sins and commit them to Jesus Christ for mercy today, and He will forgive you.

Good-by. God bless you!

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the present over before him; and himself lodged that night in the company." He was going to lodge in the company, but thought he would pray a few minutes first; and just notice what follows: "And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the Ford Jabbok. And he took them, and sent them over the brook, and sent over that he had. And Jacob was left alone." Now, if you want to know how to pray, here is an example: he was left alone, "And there wrestled"—actually wrestled like two men having a wrestling match—"there wrestled a man with him until the breaking of the day." All night long he shoved him off—keep away, keep away. "And when he saw"—the angel saw—God through that angel saw—"that he prevailed not against him"—that Jacob wouldn't let go—"he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him." I think He dislocated that limb. "And he said, let me go"—let go of me, sir—"for the day breaketh." Now he is coming to a crisis: "Let me go, for the day breaketh"; but he gathered up his grasp anew, "and he said"—what did he say? I am afraid of the consequences if you leave me? I fear I cannot stand before my brother? Not a word of it. "He said, I will not let thee

go, except thou bless me." I know I am a cripple on one limb, but I will be a cripple on the other limb. I cannot cope with my brother, and he will kill me, and I had rather God would kill me than my brother; so I will not let go. The only condition on which I will let go is that you will kill me on the spot.

Here is prayer, friends. Just a verse or two more: "And he said unto him"—the angel did—"What is thy name?" Now, sir, who are you? You have held me here all night long—who are you? I would like to ask you all if you think that angel didn't know the man? He knew more about Jacob than he did about himself. And why did he ask him that question, "What is thy name?" Jacob was an intelligent man. He knew that his name meant "supplanter"; and the angel, meant to humble him in the dust. "What is thy name?" and he said, I will venture in a very humble and subdued tone, "My name is Jacob." Jacob! Jacob! That means supplanter! Are you that man who twenty years ago put hair on his neck and wrists and deceived a poor old blind father? Are you that man, sir? And here you have held me all night! Every person can see that he had no business to put hair on his neck and wrists, and his mother had no business to encourage him to do it, and God did not bless him because he did it.

He blessed him in spite of that wrong, but practically said,

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"Young man, be sure your sin will find you out. Some day you will meet this sin." Twenty years had passed; now his sin had found him out. Just a verse further: "And the angel said, I will change your name; I will give you a name that will have no such painful associations. 'Thy name shall be called no more, supplanter—no more Jacob, but Israel'; and Israel will never mean supplanter; 'For as a prince hast thou power with God and with men, and hast prevailed.' The blessing is yours, sir; go on and meet your brother."

SERMON

"For as a prince hast thou power with God and with men, and hast prevailed."—Gen. 32:28.

I suppose God means exactly what He says in this passage, that Jacob had really prevailed on God by prayer to do what He would not have done without that prayer. This is a wonderful thing. Just think of it, that one of us may humble ourselves and offer a prayer that will cause the great God to turn and do a thing He would not have done without that prayer. Prayer makes a difference with God. I ask if that is not a wonderful thing? Isn't that putting man in a wonderful position? Friends, if prayer doesn't make any difference with God, why do you pray? But prayer does make a difference. It has power over the weather, and power over devils, and power over men, and it has power with God Himself. It does move the Hand that moves the world.

I am going to answer two questions that are right at the very foundation of a good healthy revival: How can we move God? What will give us power to move God? And the other question: what will give us power over unconverted men to lead them to Jesus Christ? Not what would give us political power or money power—I know but little about these; but what will give us power to lead that dear friend to the Lord Jesus Christ? I will try to answer these two questions.

I. HOW A CHRISTIAN CAN MOVE GOD

First, let me tell you what will not give you power. No amount of property you may hold in your hands will add a particle to your power with God; you won't move Him because you are rich; you won't move Him because you are poor. The Rothschilds wouldn't have power with God because they are rich men. And, friends, strictly speaking, education will not give you a particle of power with God. He won't hear you because you are educated men or women, and He won't hear you because you are uneducated. You will have to kneel together, and God will hear the most illiterate heart that prays as readily as the most cultivated.

And, friends, position in society won't give you power with God. He wouldn't hear her majesty, the queen of England, because she sits on the English throne, any sooner than He would hear the

poorest laborer who toils in the English coal mines; they will have to come and kneel together, and God will hear one as soon as the other. If these things won't give us power, what will?

To Move God We Need To Reach An Extremity That Will Not Be Denied

I answer in the first place, in my humble opinion, to have power with God, you will reach an extremity. I will tell you what I mean by extremity. You will come to a place where you feel in your heart that you cannot do without it. I think, pastors, as long as you can be put off without a revival, and get along and be comfortable, you will get along without a revival. And sister, just as long as you can be comfortable and easy without the conversion of your husband, he won't be converted in answer to your prayer. You will reach an extremity; you will come, like Jacob, to a spot where you say, "I can't be put off; I can't let go; I have got to a crisis."

I would give more now to have a dozen Christians get up here tonight and say, "We can't go into the spring without a revival; we can't work; we can't sleep well; we must have it; Lord God, we can't be put off." I would rather hear that, rather know that, than to have persons rise for prayer; for that means salvation. God hasn't got anything too good to give you if you won't be put off.

To Move God You Must Take His Promises

Then there is another way by which we can have power with God—move God: when we take any promise that He has put in this Book. For the last few years I have regarded this Book as a great book of checks on the bank of Heaven, endorsed with the red blood of Jesus. And the checks are on demand; and nothing pleases God more than for you to get one of those checks and bring it up to the bank of Heaven and ask Him to cash it, to honor His check. No matter who you are, if you are blood-red and deserve a thousand hells, if you will take one of those checks, one of those promises, and go to God and rely on that promise, you may calculate that you will get a hearing. He will honor His promise; it will move Him.

I was holding meetings in Abington, and one morning there came a lady to my room very anxious about her soul: "O, sir, can you tell me what to do to be saved?"

I pointed out the way as well as I could and prayed with her, and then I said, "Now, Madam, I want you to go back to your room; I want you to take a Bible into your chamber and fasten your door, if you have any fears of being disturbed, and then kneel down; and while kneeling, I want you to read the last three verses of the eleventh chapter of Matthew. They begin in this way: 'Come unto me all ye that labor and are heavy

laden, and I will give you rest.'" And I said, "After you have read those three verses, then offer this prayer: 'O God, help me to believe these promises.' The trouble with you, Madam, is, that you don't believe the promises. 'Your tears may forever flow, and your grief no languor know; all for sin will not atone, Christ must save and Christ alone.'" I said, "If you don't find peace, open your eyes and read the promise again; and then pray again."

"I will do it, sir; but O, how dark it is to me!" she said; "how dark it is!"

She went away, and I met her an hour or two afterward on the sidewalk with a shining face—"O sir," said she, "there is nothing like the promises."

No, friends, there is nothing like having a good endorsed check if you want to go to the bank and have it honored. And there is nothing like taking a promise out of that Book, and for a sinner, deserving the wrath of God forever, to go up to God with that promise and offer it to Him; not because you are worthy to be saved, for you are not worthy to be saved, but because God honors these promises—loves to have them brought back and redeemed. That is the way the banks do; they issue their bills to have them brought back. So, friends, if you want to be saved, if you want to move God, take one of these promises—it is so with the Christian and so with the unconverted.

Come In Christ's Name

There is another way, and this is the shorter way, to move God. It is when you go before Him with Christ in your arms. Just take Christ in your arms, no matter if you are blood-red, if you are the chief of sinners—put your arms around Jesus and go before the Father and ask Him, for Christ's sake, to have mercy upon you.

Spurgeon alludes to a little incident that occurred on the other side of the water. A man wanted a certain favor of his king; and he went to the king and asked him if he would grant a certain favor. "No," said the king, "you cannot have it," and drove him away. But no one could grant it but the king; and the question with the man was, "How can I move the king? What will give me power over the king?" He finally ascertained that he had a little son that he almost idolized; and somehow he managed to get that little boy into his arms and went before the king with the king's son in his arms, saying, "Your majesty, your majesty, for the sake of this boy that I hold in my arms, will you grant me that favor?" Said the king, "Do you ask it purely in the name of that boy?" "I do, sir." "Now," said he, "you move me."

I tell you, with Christ in your arms, God the Father hasn't got anything too good to give you; that is the pledge of everything He has to give. I had an illustration of that in Albany, New York, years ago. A hall had been provided for our meeting, and the interest had risen to such a degree, if we dismissed the first meeting at nine o'clock, and a portion of the congregation went out, there were others on the sidewalk that would rush in and fill the hall; and I would sometimes dismiss the people three times, but the people were bound they wouldn't go home.

One night it got to be eleven o'clock, and I think I had already dismissed the meeting twice, and yet there were anxious souls all over that house. I finally said, "If there is any person here who sees you are a sinner—that shall be the first thing, if you see you are a sinner—and you are willing to do anything you can do to find Christ, I will stay in this hall with you until you do find Him." I had no fears of swinging off soul and body on any promise God had put in that Book. To my surprise almost six men and five women walked down the aisle and said, "We are not only sinners, but we are willing to do anything we can do to find Christ; but it is just as dark as midnight to us." I said, "We will stay until you find Him." It was then eleven o'clock, and I said to the congregation, "It is time you were at home; and I want you to go home, all but a few of you to help me

pray"; and reluctantly they left that hall.

When all was still, I said to the few that had remained to pray, "No matter what you have in your heart, don't make an allusion in your prayer to anything but the conversion of these eleven souls; don't pray for yourselves a word, or for anything else." And the eleven said, "We will pray; we will do anything we can." And we prayed, and every one of them prayed just as well as they knew how; and by twelve o'clock—in an hour—ten of them said, "We have the clearest evidence of our conversion."

But there was a young man connected with the Normal School, a very brilliant young man—I believe now he is a Presbyterian minister—and he said, "He won't take me! He won't take me! I am such a sinner." I said, "Farnsworth, are you willing to go anywhere or do anything you think Christ will want you to do?" "Anywhere in the world, or anything." "Then we are going to stay with you, young man, till you find peace." He was kneeling, he lifted up his head and offered this prayer: "O God, Thou knowest I have a dear father and mother who have long been praying for me; for the sake of my father and my mother, have mercy on my soul." But no mercy came; his father and mother's name didn't move God. Poor Farnsworth! If you can't get better names than your mother and father, you won't get anything at the bank of Heaven. He began again: "O God, if Thou canst not have mercy on me for the sake of my father and mother, now for the sake of these Christians"—referring to us—"who have stayed here until past midnight, have mercy on my soul."

But no mercy came. We had no credit in the bank of Heaven. Poor man! What is he going to do? Unwilling to give up, he commenced once more: "O God, if Thou canst not for the sake of my parents nor for the sake of these Christians—now for Jesus Christ's sake have mercy on my soul." He had hardly said it, when he looked up and said, "My sins are gone."

Then God heard his prayer, that gave him power with God. And that will give any man or woman power with God, if you will get Christ in your arms and go before the God of Heaven and earth and plead for Christ's sake you may know before you go that God hasn't got anything too good to give you; that will move the Hand that moves the world. So let us sing on that old hymn that you sing with so much power. Sing it as long as you live, and sing it in old coronation, only sing it in quicker time: "All Hail the Power of Jesus' Name." That name moves devils; it moves men; it moves God Himself. And if there is an unconverted man or woman hearing my voice, don't wait until the meeting is out; put your arms around Jesus, and silently let your prayer go up, "For Christ's sake make me a Christian; for Christ's sake take my sins away." Won't you do it, if you want to move God? And just so, pastors with this union meeting; if it is for Christ's sake that you have gathered this meeting—then plead Christ's name and let Christ be honored by this meeting.

We Must Be Willing to Press Through Difficulties

There is one other way, and but one other that I will detain you with, by which we can move God, and that is, when God sees us willing and determined to press through little difficulties to secure an object. It is sixty years ago this winter since I held my first four-days' meeting, yet I don't know a thing about an easy revival. If you know anything about an easy revival, I don't know anything about it; and if you know anything about an easy conversion, I don't know of any such thing. I don't believe there is an angel

that shines before the throne that knows any such thing as an easy conversion. Don't misunderstand me: if you don't know what soul travail is, somebody else knows about it; if you don't know what it is to go into Gethsemane, somebody else knows.

You are not going to have an easy revival here. Zion is going on her face; she is going to turn over her pillow at midnight to find a dry place for her face; she is going to look paler for a little while in her agony, before the Lord will display His power. You are not going to have such beautiful moonlight nights to go home in. There will be another such a storm as we had yesterday—let it come—it will be just as good a thing as we could have in this meeting.

So, friends, there will be no such thing here as an easy revival. Let me give you a miniature view of this thing and leave it. There is a beautiful illustration of it in the Scriptures—the case of the Canaanitish woman—will you recall it? She came to Jesus in behalf of her daughter, and she believed Christ was able and willing and would bless her daughter. And she came and stood just as near as she thought it would do before the blessed Christ, and cried, "Have mercy on me, O Lord, my daughter is grievously vexed with a devil." But if Christ had been made of marble, He wouldn't have appeared more indifferent; there wasn't a motion of His lips or hands or a muscle of His face that indicated He cared anything about the woman. There she stood, expecting He would speak so kindly, but He answered not a word.

What did the woman do? I bring this up to show you that you will move God when you are willing and determined to press through little difficulties that He may throw in your way to try your faith. What did the woman do? I suppose she thought, "I don't know how to pray; I am a poor Canaanitish woman; but if I could pray like a minister, I could move Him." But, friends, she would have to pray better than some of us if she did. And she went to Matthew or Mark or John or all of them, and she interested the whole company and got them to pray for her. Do you remember the circumstances? They came to Jesus and said, "Lord, send her away, she crieth after us." I suppose they meant, "Jesus, either grant that woman her request or tell her she can't have it, because she is urging us to use our influence with Thee."

Christ threw up a little difficulty before these ministers to see what they would do. "I am not sent but unto the lost sheep of the house of Israel"; and it is worthy of note, that it is the last syllable you hear from those ministers in her behalf. And she might have said, "I have prayed, and He gave me no encouragement; I got His ministers to pray, and no encouragement from that source; now I will go home and submit to my fate."

No, friends, there isn't a word of fatality in the Bible; there isn't a word of it there. Prayer will move the Hand that moves the world. She wasn't going home, but she was going to let go of ministers and all human dependencies. "I don't believe I was as near Jesus as I ought to be; I will let go of everything else and throw myself at Christ's feet." "Lord," she said, "help me." And I believe a Christian can get where he must have help or die. When I get so far with this story I actually believe (Continued on page 4)

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Power With God and Men

(Continued from page 3)

gin to sympathize with that woman; I want to whisper in the ear of Jesus, "Please, Jesus, don't try that woman any further; if you try her any further, Jesus, she will be discouraged and give it up." I should have ruined the whole thing. Christ knew better. As she lay there imploring at His feet, what did He say? "It is not meet to take the children's bread and cast it to the dogs." And they call you a Gentle dog. Can you be called a dog on the way home and not be angry?

Look at her, friends; she said, "Truth, Lord"; I don't care what they call me—"yet the dogs eat of the crumbs which fall from their masters' table." Matthew Henry, in his commentary, says she asked for a crumb and He gave her the loaf. And when she said, "Truth, Lord; yet the dogs eat of the crumbs," Jesus, with His eye upon the suppliant at His feet said, "O woman, great is thy faith: be unto thee even as thou wilt." If I were an artist, I could draw a picture of that woman getting up off the ground and wiping the tears from her shining face and saying, "Jesus, I thank you a thousand times for what you have said; I believe my child is better." You know a happy Christian walks a little faster than a backslider, and with a quick step she went home. I don't know whether the woman had other children or not; if she had, I can almost see them out at the gate saying, "Sister is perfectly well! We don't know what it was"; but it was when Jesus said, "Be it unto thee even as thou wilt." When did she have power with God? It was when He saw her willing and determined to press through those difficulties.

So, friends, what of a snow storm? And what of a rain storm? And what of a large congregation? And what of a small congregation? There sits the All-conquering Christ, and here are His immutable promises. And I ask every person hearing my voice, rise up in your dignity and your manhood and take these promises and plead them before God. I must not dwell one minute more on that.

II. HOW A CHRISTIAN CAN LEAD SINNERS TO CHRIST

We see how we can move God—what will give us power with God—now, what will give us power over unconverted persons to lead them to Christ?

Humility and Contrition Will Win Sinners

Friends, if you and I have power over wicked men to lead them to the Saviour, they have got to see us humble and subdued; we will look humble, we will feel humble, and they will be satisfied we are humble; and if we have done them wrong and we can see it, we will take it out of the way; and they will be satisfied—then they will give you their hand. One of the most beautiful illustrations of this thought is seen in the case of Jacob. Will you come back, every one of you, for a minute or two—come back to Jacob in your thoughts. He has got everything over the brook and is left alone with God. That was a critical hour. He had held on till the break of day; he had a dislocated limb; and the angel signified his departure; and finally asked him his name to his great mortification—What is thy name? And it is perfectly evident to me that Jacob confessed his sin, the sin he committed twenty years before, and his mother's sin; for he had no business to deceive his father, and he had given his brother occasion to feel hard toward him; and the whole thing evidently was confessed and put away. And in

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the morning, when the sun came up, he halted on his thigh.

Jacob felt that he was about a cipher: "I never was so poorly prepared in my life for any event of importance, as I am today to meet my brother. All my property is here and all my family, and he says he will take my life. I can't cope with him. I never was so poorly prepared to meet an occasion of importance." And it is said here—that when the sun came up that morning, he halted upon his thigh; by which I understand that the limb was so painful he couldn't walk. And I have an impression that he procured a crutch; thought he could meet his brother and go through that ceremony of salutation that required five minutes or more a little better standing erect; and I have an idea that he procured a crutch and was leaning on it.

Now, yonder comes Esau—a fine, noble, military man, with measured steps and four hundred armed men; and coming up to one of those droves, he asks the servants what they had there: "A present—a present to my Lord Esau; and Jacob is behind us." "Away with your present. Come on, my brave soldiers. If he thinks of settling this matter with a present, he is mistaken in the feelings of his brother's heart. It is nothing but his life that will satisfy me; I have had this feeling twenty years; today he is in my power, and I will bathe my sword in his blood."

Coming up to another drove: "What have you got here?"

"A present for my Lord Esau; and Jacob is behind us."

"Away with your present." And it is evident to me that he passed every one of the droves, and got almost up to Jacob. And there was poor Jacob, looking so pale, leaning, perhaps, on his crutch—you know how pale and careworn a person looks that hasn't slept and has been very anxious for a long time—no weapon in his hand; he was a cripple. He hadn't seen him for twenty years, and probably, when he was a few rods off, he inquired of some one, "Who is that? What cripple is that leaning on that crutch?"

"That is your brother."

"My brother Jacob! Why, the last time I saw him he was a fine, noble-looking man; and now so pale and careworn, and a cripple beside! As a military man I scorn the idea of falling on a cripple—you know a military man won't fall on a cripple—and putting up his sword, the next minute they were in each other's arms."

Now, what gave Jacob power over Esau? What was it? It was that night of prayer; it was that dislocated limb; it was that confession of sins of twenty years before; it was that pale face. And you and I look as if we slept too well over men going to perdition; we look as if we had hardly got it upon our hearts, you satisfy the unconverted that you are greatly concerned for their salvation, and it has laid you in the dust, and everything you can possibly see that is wrong taken out of the way, and you begin to have power over them. You have less hard cases in Maine than you suppose—noble men that stay away from the house of God that would be an honor to the cause of Christ; but you Christians have but little power over them. They despise the formality and want of heart in our services; and hence, we don't have much power.

Christian Happiness Helps Win Sinners

But, friends, there is another way that will give us power over wicked men; and that is, when they see that religion renders us happy—not vain, not trifling. If I could shape religion to suit myself, I would take all gloom out

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of it, and all levity out of it, and I would have Christians—looking like angels, if they could look so happy. Everybody would want something that you have got—it shines out in your face; they can see it clearly in the tone of your voice, and the grasp of your hand. If you had a house in Saccarappa large enough—as large as it would be if you should put three of these churches together—and I wanted to fill that room with a multitude, I wouldn't rely upon pulpit eloquence; I wouldn't rely upon masterly argument; I wouldn't rely upon eccentricity; I would rely upon getting what we were after this morning in the Methodist church. I would get a company of these good old brothers and sisters looking like angels; and I would have you come with faces bright, and go along the sidewalk, and everybody would see the difference. They would say, "I hope the minister won't do all the talking tonight; I want to hear that old gentleman out there. Look at him; he looks like Moses. Look at that one out there; and that woman."

Friends, when you get there, you will find men wanting that something you have got that renders you so happy. I had a little illustration of that at Hyde Park, a little out of Boston. There was a lady living there, I presume she was a Christian, but she wasn't a happy Christian. It was evident that she had spent a great deal more time before the mirror than she had on her knees in prayer. Her husband was an intellectual man, and he had rejected the Bible and the Christian religion; he declared to her, "I have done with it, I have put it all behind my back." In all other respects he was a fine gentleman. That woman came to my room while I was holding meetings at Hyde Park; she came three or four times. "I haven't come to get you to pray for my husband; I have no idea that he will ever be converted. The fact is, I have given him up; he has rejected the whole thing; but I want to get back the joy."

And, friend, it cost me more to get back the joy than it did to be converted, and so it may you. If you have in a measure lost the joy it may cost you more to get back the assurance of God's love than it did to be converted. She prayed and I prayed; and she came again and I prayed with her. At last she got back the joy, and she looked angelic. "Now," I said, "my dear sister, I want you to go home"—I don't know but they were a happy couple in all other respects—"I don't want you to have long talks with your husband"—for, by the way, I have heard wives say that they talked to their husbands by the hour. Well, sister, you talked fifty minutes too long; I shouldn't want you to talk to me so long. "Let him see your bright face and your heart full of love, and do anything that isn't sinful to make him happy; go home, and anything in this world that you can do to render your husband happy that won't be sinful, do it—anticipate his wants."

She went home; and you know when you are full of love to Christ, you are full of music. She would go singing around the house, "How happy are they who the Saviour obey."

"Husband, couldn't I do this?" "No," said he—never was so crabbed in his life, never spoke so unkindly, but it was no evidence that he wasn't under conviction—"I don't want to hear a word of it"; and she would brush away a tear and go about the house. But he could see something different, but he wouldn't own it to her.

And after she had enjoyed religion three or four days, I said, I will see that hard man before he can get into Boston, or to his place of business. And I went in early and found him at his house. I said, "My friend, I am very happy this morning, the Saviour seems so precious to me; I thought I would come over and just say a word or two. Now be frank with me—haven't you any feeling on the subject of religion?" I wish you could have seen his wife going through the room then, with tears on her shining face.

"Mr. Earle," said he, "that is my wife, and she doesn't know the

first word I am going to tell you. I thought my wife was a fair specimen of Christianity, and I knew that she didn't enjoy it; and I said, if that is all there is in religion, I don't want it; and I had rejected the whole thing, sir. But for three or four days she has looked more like an angel, and I can't stand her bright face; I am under the deepest conviction this minute from that bright face. Mr. Earle, I will kneel right down here by this chair if you will pray for me"; and positively, before I had time to begin my prayer, that man was praying for himself—and why? Just because his wife enjoyed religion, she was a happy Christian; she was a Christian before, but she wasn't a happy Christian.

And, my dear sister, that is why you go to communion alone. It isn't because you don't love your husband; it isn't because you are not an affectionate wife—you would give your life for his conversion, it may be—but because you are not a happy Christian; the fullness of God's love is not there.

And, my dear brother, that is one reason why the children don't care to come in when father prays; he is so formal and cold, you don't have power over them. You don't need preaching here, you have had good preaching, and you all understand the way. What the people want is to see a company of Christians looking like angels, and when this comes we don't need much preaching. "O," they say, "your voice is so sweet"; it is never harsh with the love of Christ in your soul—"you are more ten-

der, and you are like in your appearance to an angel."

And then you have power over unconverted men; I never knew it to fail. In all these fifty or sixty years the one object of my efforts has been to get a company of happy Christians. And if I could have my choice tonight, and could have but one thing—a hundred Christians rising for prayer, or a hundred unconverted ones—I would have the hundred Christians. I will risk the outside, only give us the inside. Let us have a company of happy Christians. That is the reason we are going to that parlor tomorrow, and that is why we have these afternoon meetings.

And, friends, I don't suppose you can all come, but you don't know how much you lose.

You Will Have Power With Men When You Have Power With God

I will detain you with but one other way by which we have power over unconverted men to lead them to Christ; and that is, when we have power with God. There is an old translation somewhere that gives this text a beautiful rendering. It is substantially this: "Jacob, because you have power with God, you have with men; because you had power with God, you will with Esau." And, friends, if you want to move men, move God first and when you can move the Hand that moves the world, then you can move your fellowmen.

(Continued on page 5)

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(Continued from page 4)

Will you all look at me just a minute, and let me give you a little illustration: Suppose right here we form a circle around a battery. Now let me have hold of the pole and you take my hand, and let the electricity come into the circle; you will begin to cry out, "hold on, there! if you let in another particle I have got to break the chain, I must let go." I let go the pole, take my hand away; now take my hand—now what do you feel? Positively nothing. You have the same hand that you had hold of a minute before; where is the secret? I have let go the pole.

And, pastors, because we had power with God once, doesn't prove that we have it now, no matter how faithful you have been in the performance of your pastoral duties; and so with the official members, and so with us all, because we had power with God once doesn't prove that we have it tonight. Your hand is out of God's hand — you don't know how it is — but, friends, if you want to move men, move God first; keep your hand in His and let them take your hand, and the divine electricity will run through your soul, and in spite of the sinner's resistance, he is under conviction. He says, "I have heard better prayers than that man offers, but I never saw myself such a sinner before; I have heard better singing than that, but something in it broke me all down." The secret was, you had your hand in God's, and God had the glory.

I had a very fine illustration of this in Brooklyn, New York. A little girl, about a dozen years old, had given herself to the Saviour. Her father never attended a religious meeting; and the night that I said "goodbye" she went to her father and said, "Papa, this is the last night he is going to preach; won't you go and hear him?"

"Why, my child," said he, "you know I never go to meeting; you can go if you want to, but don't say anything to me."

She couldn't move him, and went up stairs and got down on her knees, "O God," said she, "soften my father's heart so he will go to meeting with me tonight." And after praying a while she came down and went up to him, "O Pa, I do want you to go and hear him once before he goes; won't you go?"

"My child," he said, "I told you a few minutes ago that I never go to meeting; don't come to me any more." He wasn't willing to injure her feelings, and drove her away.

But she wasn't to be put off; she went into her chamber and knelt down again: "O God," said she, "do soften my father's heart so he will go to meeting with me tonight." She came down and went to him again—it wanted a little courage now—"O Pa," she said, "I do want you to go to meeting so much with me tonight; won't you, Pa?"

And he was angry. O, how unlike himself he spoke: "It is very naughty of you; don't you never do such a thing as this again. When I tell you I won't do a thing, don't you ever come to me."

But the dear girl knew there was power with God, although she was but a few days old in the cause. She went back and cried, "O God! soften my father's heart so he will go to meeting with me tonight." And after praying a while, she came down and went up to him modestly, yet with humble boldness: "O Pa, I want you so much to go to meeting with me tonight"; and he was all subdued, all lamb-like.

"My daughter," said he, "do you want me to go?"

"O yes, Pa!"

"Well, I will go." And she took him by the hand and led him to meeting; she had power over her father when she had power with God. And, friends, if you want to know how to move men, just secure power with God.

I want to give one illustration more. I was holding a meeting at Bowdoin Square long before Moody and Sankey went across

the waters—during a great revival in the old country in Wales. A Welsh lady living in Boston had just received a letter from home—from the old country; and in the letter was an incident so rich that she brought it to our meeting at Bowdoin Square. The incident was just simply this: The old Welsh minister, at the close of an evening meeting, said to his church, "I want every one of you"—all his members—"to select some person to go home and pray for. Brother," said he, "who will you take?"

"I will take such a one."
"And sister, who will you take?"
"I will take such a one."

Then he turned to another, "Who will you take?" And they named the person that they would go home and pray for; and they were to pray as long as they pleased that night. He dismissed the meeting.

After dismissing the meeting, a pious, godly young lady, a hired girl, came down the aisle weeping: "Pastor," said she, "you haven't given me anybody to pray for; I want some one."

"Who are you acquainted with?" said he. She was living with an unconverted husband and wife. Said the old Welsh minister, "How is it with the lady you are living with?"

"Oh," said she, "she is very kind to me; that will do"; she hadn't thought of that, and she would take her.

The meeting was dismissed and the hired girl went home; but instead of going to what they called the hired girl's room, she went to a small room in the chamber; and closing the door she knelt down, and there hour after hour the girl continued to offer just this prayer: "O God, my mistress is very kind to me, have mercy on her soul." The husband and wife had retired and were both asleep. But about midnight the wife waked up in great distress: "Husband," said she, "I feel as if I were sinking into Hell; I never saw myself to be such a sinner as I do now—never felt it before. You will have to dress yourself and go out into the neighborhood and get a Christian to come in here and pray with me."

"Why, my wife, it is midnight; can't you wait until morning?"

"I can't wait. O, I am such a sinner!"

They both dressed themselves; he was perfectly kind. Said he, "My wife, where is there a Christian in the neighborhood that I can get in here at midnight? Who shall I go after?"—perfectly willing. Finally the husband said, "My wife, if seems to me that I have heard somebody say that our hired girl is a Christian."

"Oh," said the wife, "and she is a good Christian; I hadn't thought of her; we will go to her room." They went to the hired girl's room, but she wasn't there, and the bed hadn't been touched.

Said the husband, "Maybe she is in some other room! Occasionally she has slept in a small room in the chamber; we will go and see."

And they went into the chamber, but before they opened the door, they heard her, "O God, my mistress is very kind to me, have mercy on her soul."

Said the wife, "Husband, here is the reason I couldn't sleep; here is the reason that I felt I was a lost sinner." And she opened the door, and threw herself on her knees by the side of her hired girl. She had power over her mistress when she had power with God.

And so I come to every Christian hearing my voice, and beg you, in the name of Christ, don't insult Him with another cold prayer. If you can't offer anything else, smite on your breast and

say, "God be merciful to me a sinner." If every Christian in this house secures power with God before daylight, you may calculate that this town will be shaken as with an earthquake. I know that the power of God comes in answer to prayer. And if you want to have power over husband or wife or parents or children or clerk or partner, then secure power with God.

Christians Asked to Express Their Need And Lack

I want one expression, and I want it now—from every minister, every Christian in this house, that believes in your heart that is the lack of your soul, that you haven't "the power with God that you ought to have." The congregation will rise so they can get by you.

Now, will every person in the house that feels that is just the lack—will you work your way down here and stand? Will you come, just as fast as you can, we can't kneel when you get here; but come and stand—I suppose the whole house would come if you could. Unconverted persons, come with us—crowd down as close as you can. Won't you go into one of the aisles with us, and let it be said, "This and that man was born there."

It is an action of the will that we want; and there is an action of your will if you try to do it. If you don't get more than one foot, your will was to come, and you said, "I wanted to go, and the only reason I am not there is, that there is no room. It is a solemn place, and yet it is a glorious place. The Lord promised today, 'He would open you the windows of heaven'—and they are open now. We want two or three prayers. We can just stand here; friends, give yourselves up to Jesus fully, and don't worry over anything, and don't try to confess what you don't see, but open your heart and say, 'Jesus, show me myself'; and if He shows you that you have been out of patience with your children or husband or wife or with somebody, confess it, but don't do it without. Don't worry over it, but open your heart."

What we want is power with God. And I want to ask you before you pray, do you have family prayer at your house? You, who are heads of families, do you ask a blessing when you sit down to the table? And if you don't, turn over a new leaf the twenty-sixth day of January. In the morning say, "Wife, ask the children to wait"; and the dear little ones will look up and wonder what father is going to do—maybe it has been a good while since you asked a blessing. And when you get the Bible in the morning, don't read a long chapter, read a little paragraph, and offer a little prayer, "God bless our home." I feel all melted down now. The Spirit is here That takes hold of me. Now, friends, give up your wills and be obedient—"We will do what we think Jesus wants." Will you silently promise, "I will undertake to do what I think He wants of me?" One of you pastors pray standing there, and I will follow.

Prayers

Pastor. "O God, our hearts are open to receive Thy grace. We thank Thee for this hour. We thank Thee for Thy precious Word. We thank Thee for the power of the Holy Spirit in our hearts. We now come and ask Thee, O God, if there is any sin, if there is any lack in us, take it away tonight and come in Thyself, O blessed Lord, and imbue us with power from on high. Give us power with Thee that we may have power with men. Bless this

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Introducing Evangelist E. Richard Markel

By Evangelist Bill Rice, Associate Editor



E. Richard Markel

While assisting my brother, editor of the paper, in a union revival campaign in Akron, Ohio, some time back, I met a young preacher, Richard Markel. At the time he told me he felt he ought to go into revival work, and both my brother and I were greatly impressed by this fervent young soul winner. I have now received a letter from Rev. B. F. Cate who was chairman of the "Christ for Greater Talmadge" revival campaign in Akron. He says that Brother Markel was their evangelist for their revival campaign and,

"I commend him to all Bible-believing churches desirous of a strong, Bible-centered, uncom-

promising and Christ-honoring message and messenger."

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Ohio Pastor Writes

The Rev. R. M. Ward, pastor of the Grace Brethren Church of Cuyahoga Falls, Ohio, writes to say that Evangelist Markel is, "Excellent with boys and girls and young people. I would like to recommend him to you and your program as one who is in love with the Lord, with the Word of God and with the souls of men. He has a gracious way of driving the truth home and is very careful to present clearly the Biblical truth."

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This young evangelist is a graduate of Moody Bible Institute, has done successful pastoral work and has been active in child evangelism. He is sound in the faith, a good preacher and a fine Christian gentleman. It is my pleasure to recommend this young man to our readers as an evangelist who wins souls, holds up the hands of pastors, and revives Christians. You may write:

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waiting company. O, let the baptism of the Holy Ghost now come upon us all. We ask it in Jesus' name. Amen."

Dr. Earle. O God, let us stand in Thy presence a little longer. With open hearts we stand before Thee. Is every heart open? Jesus, breathe on us now, and say, "Receive ye the Holy Ghost." Thou didst promise to open the windows of Heaven; we expected Thee to do it; and Thou art doing it now. O God, can we all be forgiven here tonight? Can Jesus love us as though nothing had happened? Can we lean on Thy bosom now, and Jesus fold us to His own heart? O God, bless us who preach. How little power we have! Bless office bearers of churches and Sunday school teachers. We wonder why souls were not converted, but our hand had got out of Thine; somehow the divine electricity hasn't been running as freely as it should have done.

And so we all ask forgiveness together. We lack this power? Can't we have it? Jesus, go home with us, and have a private interview with us all alone, and show us if there is some inconsistency like Jacob's of twenty years standing—show it to us; and by the

help of God, if we can see it, we will put it away. Doesn't every human heart say, "Amen"? Now, do we owe a confession at home or in the store or in the mill or in the place of business? Lord Jesus, we ask that we may be filled with the Spirit, and have our personal outfit.

Are there not persons standing with us now saying, "I wish I were a Christian! How I wish I were converted!" Jesus, show them Thy bleeding side and hands. Holy Spirit, lead them to Jesus; and Father, receive them as they come through Jesus; and let the triune God rejoice in the conversion of their souls. Hear our prayer, and bless us tonight; and say to us, "Because you have power with God, you have now with your fellows; go on and do your duty and see the glory of the Lord." We ask it all for Jesus' sake. Amen.

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What Is Sin?

(Continued from page 1)

of all of us for we all possess the old depraved Adam nature which manifests itself in many forms of evil doing.

The Holy Spirit has not left us without an analysis of this serious condition. He has given us a clear and careful diagnosis of this dreadful malady of which all mankind is heir. He dissects the case, describes the symptoms and prescribes a remedy. By means of the various names used by the Spirit to describe sin, we can discover what it is and what is involved in connection with it.

It must be admitted that we talk altogether too glibly of the very thing against which God throws His most powerful invectives and utters His strongest warnings. If nothing short of the death of God's Son could effectually deal with the sin problem, then we must know that it is a terrible thing. God's scathing denunciation of sin ought to arouse every one of us to a new consciousness of the heinousness of it and to its devastating results. God sent His servants the prophets among the people in olden days to warn them of His atti-

tude toward sin. "Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate" (Jer. 44:4). Thus when men speak of sin as an accident, God calls it an abomination. When men glibly speak of sin as a blunder, God boldly declares it to be blindness. Too often men speak of sin as though it were a trifle, but God insists that it is a tragedy. When we laughingly say of sin that it is weakness, God plainly declares it is wilfulness. We can see there is a striking contrast between the way in which God and man speak of sin. Man seeks to excuse himself in his sin, but God seeks to convict him of it and to save him from it. Sin then is not a toy with which to play, but a terror to be shunned.

The Holy Spirit uses various words to describe sin and as we face them we shall discover the nature and workings of it. First, we are told that

Sin is Transgression

This aspect of sin may seem like a little thing and something no

bigger than the word used to describe it. No matter what man's definition of sin is, or what his verdict may be concerning it, God's word about it is final. When God declares that "the wages of sin is death," it behooves all men to find out something about this thing which spells death. It cannot be passed over, treated lightly or argued. All quibbling stops with God's definition, therefore let us hear the voice of God.

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4). By this God means that sin is an intrusion into a forbidden area. It is an overstepping of the divine boundary between good and evil.

We recall how the elder brother of the prodigal son said to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends" (Luke 15:29). When this young man declared that he had not transgressed any of his father's commandments, he meant that he had stayed within the bounds of his father's will. The younger brother did not, but transgressed.

James has made it plain that all of us have transgressed the law of God and that its penalty is upon us. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law" (James 2:10-11). If a light is suspended from the ceiling by a chain of ten links, it is only necessary to break one of those links to cause the light to fall. If we break but one of the commandments of God we become a transgressor. The Word makes it plain that all of us are transgressors. "The Scripture hath concluded all under sin..." (Gal. 3:22). "...There is no man that sinneth not..." (1 Kings 8:46).

It is difficult to get people to understand sin. The more they sin, the less they understand it. Sin tends to destroy our sensitivity, and callouses the mind until transgression of the law of God is but a slight infraction against Him and nothing about which to be greatly concerned.

Another aspect of this subject is that

Sin Is Iniquity

Iniquity is an act inherently wrong whether expressly forbidden or not. It has to do with the inside of us, so to speak. We catch the idea when we divide the word iniquity into two parts, in—iquity. It has reference to the corruption of our nature. The word is used many times in Scripture. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:22-23). Jesus said, "I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity" (Luke 13:27). "...Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19).

Man is wrong at heart and this teaching is according to our Lord, "for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man: but to eat with unwashed hands defileth not a man" (Matt. 15:19-20).

At one time many convicts were employed in building a high wall around the prison where they were confined. Guards posted near them with loaded guns watched them at their work. Every brick laid rendered their escape more impossible, and yet they themselves were laying them. So each sin committed makes it harder to refrain from further sin and more difficult to turn back. No wonder Jesus cried out to Nicodemus, "Marvel not that I said unto thee, Ye must be born again" (John 3:6). With this aspect of sin before us, we can readily understand the reason for this divine imperative.

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pastor of Mt. Lebanon Presbyterian Church, Pittsburgh, Pennsylvania, has successfully used this type of approach to children's interest for many years. His "Bird Life" series really "rang the bell" with both children and parents because of its keen observations and universal applications to Christian doctrine and life.

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Another view of the subject is that

Sin Is Missing The Mark

The figure is that of a man shooting or throwing at a mark set up for him and missing it. God is the true object and end of life, and sin causes man to miss God and to live in separation from Him. This view of sin means a failure to meet the divine standard and to experience a moral failure. Paul made this plain when he wrote, "For all have sinned, and come short of the glory of God" (Rom. 3:23).

The same idea is expressed by James in his brief epistle only in a little different way. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Our Saviour brought a similar indictment against the Pharisees of His day, and in His condemnation of them He has given us an illustration of this phase of sin. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). Things left "undone" are sin.

In his first epistle John makes the following statement, "All unrighteousness is sin..." (I John 5:17). By unrighteousness, he means a defect in righteousness, a falling short. Some one has well written, "Sin implies a law or standard of righteousness, prescribing the right and proscribing the wrong, and law implies a law-giver to whom the subjects of law are related. That law is not law which does not provide judgment and penalty." This point must ever be kept in mind as we face the seriousness of missing the mark or failure to measure up to what the Creator requires of His creat-

ures.

We go a step further to discover that

Sin Is Trespass

When the Holy Spirit speaks of sin in this respect He has reference to an intrusion of self-will into the sphere of divine authority. It is the substitution of self for God. Paul wrote, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 2:13). "Being dead in your sins" means death through the intrusion of self into God's place. What a terrible thing sin is from this angle of it!

Dr. A. H. Strong in his "Systematic Theology" dealing with this view of sin wrote, "It is not merely a negative thing or absence of love to God. It is a fundamental and positive choice or preference of self instead of God, as the object of affection and the supreme end of being. Instead of making God the center of his life, surrendering himself unconditionally to God and possessing himself only in subordination to God's will, the sinner makes self the center of his life, sets himself directly against God and con-

(Continued on page 7)

Dr. Bob Jones Says:

We folks on the Bob Jones University campus are very happy about the evangelistic awakening throughout the country. When our institution was started twenty-three years ago, evangelism was possibly at the lowest ebb it had been in the history of America. Bob Jones University kept the evangelistic fires burning. It has given the evangelistic emphasis since the day the school was founded. We opened with a revival on the opening night of school, and every student who came to the institution unsaved was converted that first night. The first convert in the school told us later that he had almost broken his mother's heart because he had been such a sinner. This boy is now pastor of a Presbyterian church in Florida. His brother who came to the school later and was converted is now a member of the faculty. A few years ago, the president of a Christian school told me that only about 10 per cent of the students in that school were not professing Christians. I said to this college president, "If 1 per cent of Bob Jones University students were not professing Christians, we would put aside the school books and have a revival, for no school can really be a Christian school unless the student body is Christian." As far as we know, there is not one of our approximately three thousand students who is not a professing Christian. These students on Bob Jones University campus live their religion. The ministerial students this past week-end led 554 people to the Lord Jesus Christ. Revival is the normal condition on our campus. The old-time evangelistic emphasis is kept on this campus all the time. In the early days of our school, we brought to our campus the great evangelists like Billy Sunday, H. C. Morrison, John D. Culpepper, W. E. Biederwolf, and others. A few years ago a well-known evangelist who came to our campus said, "This is one place where an evangelist is always treated like a gentleman." Bob Jones University was born in a revival and has lived in a revival for twenty-three years. We are not perfect. We have our shortcomings. We make mistakes. But the pre-eminent place in this institution has been given to the Lord Jesus Christ since the day we started. This exaltation of the Lord Jesus Christ and this emphasis on evangelism explain the unparalleled and miraculous growth of Bob Jones University. The "old-time religion" will work in an educational institution with high academic standards if the executives of the institution will work it.

We thank God for the revival that has broken out in some of our schools. In one school where there was a revival, we have had at least twenty letters from students asking Bob Jones University to forgive

them for their bitter opposition to and unkind criticism of Bob Jones University because of its evangelistic emphasis and standards of discipline and self control. These are trying days—days when no compromise can be made without losing something that is more valuable than money and worldly influence.

My son as president of Bob Jones University and I as founder and the Christian executives, who have been trained in the atmosphere of the school, wish to pledge you Christian friends that Bob Jones University will, God helping it, never surrender to the "do as you please" standards of our age and it will never compromise its day in and day out evangelistic emphasis.

You people who have invested your money in Bob Jones University have invested it well. I thank God for sparing our lives long enough to see the emphasis which Bob Jones University has given vindicated by a wonderful revival movement in all sections of America.

We want you Christian people to keep praying for our school, and we want you to help us raise this million-dollar Student Loan Endowment Fund so we can help worthy students who are not able to pay all of their expenses. We cannot pay our operating overhead unless we can collect from students unless they have money to pay or unless we can find a way to help them pay. We do not wish to be even tempted to turn away a student who can help keep Bob Jones University as it is and who can be trained for Christian leadership and soul winning because he has not enough money to pay his expenses in full, and instead take some student who has the money to pay his way in full but who may not have the Christian possibilities of the student with less money. If you friends will send in the million dollars for the Student Loan Endowment Fund and if this country holds together, the financial problem of Bob Jones University will be solved. We are counting on you. We thank all of you who have already helped us, and we hope the Lord will lead you to help some more. You who have not made any contribution, please help us now. Let me appeal to all of you as I have never appealed to you before to pray for Bob Jones University and keep on praying that the institution may keep on keeping on giving the emphasis it has given since the day the school opened—the emphasis which God Himself has so wonderfully approved in the growth and development of the school.

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What Is Sin?

(Continued from page 6)

stitutes his own interest the supreme motive and his own will the supreme rule. While sin as a state is unlikeness to God, as a principle is opposition to God, as an act is transgression of God's laws, the essence of it always and everywhere is selfishness."

Quoting from Harris, Dr. Strong wrote further, "Sin is essentially egotism or selfishness, putting of self in God's place. It has four principal characteristics or manifestations: Self-sufficiency instead of faith; self-will instead of submission; self-seeking instead of benevolence; self-righteousness instead of humility and reverence." From these quotations it is not difficult for us to catch the meaning of this aspect of sin as described in God's Word.

As we further seek to analyze this subject we shall discover that

Sin Is Lawlessness

This has reference to spiritual anarchy or rebellion against God. In his great Psalm of confession David wrote, "Against thee, thee only, have I sinned, and done this evil in thy sight . . ." (Ps. 51:4). It means that strictly speaking sin has its force only in relation to God. If there were no God, there could be no sin. Hence all sin is primarily against God. In sinning against God we may grievously wrong our fellow-man, but the sin itself in essence is primarily against God.

I wish to quote two passages which reveal how God looks upon sin. Concerning the crucifixion of our Lord and those who were crucified with Him we read, "For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end" (Luke 22:37). Here the thieves are spoken of as transgressors. These men were lawless, their thievery demonstrating it.

Concerning the coming of the man of sin we read, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (II Thess. 2:7). "Iniquity" in this passage is "lawlessness" which will characterize the reign of Antichrist. During his time rebellion against God will have reached its climax. So we read, "The thought of foolishness is sin . . ." (Prov. 24:9). It is folly to think that one can rebel against God and not meet with divine wrath.

Often I see a sign hanging on doors in hotels which says, "Do not disturb." And this may well be the attitude of many in the matter of sin. They do not want to be disturbed for they love their sin. "And because iniquity [lawlessness] shall abound, the love of many shall wax cold" (Matt. 24:12).

The Scriptures reveal that

Sin Is Error

"Then said Jesus, Father, forgive them; for they know not what they do. And they parted

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By Viola Walden
Secretary to the Editor

Recently I suggested to Dr. Rice that we print each week in THE SWORD OF THE LORD the best letter received that week. But, we get so many good letters, it is a hard job to pick which is the best. The letters which I am about to quote from show the convicting results of this literature and what it means in the lives of those who are already saved. We are constantly amazed at the goodness of the Lord in blessing the distribution of the Sword books.

What Must I Do to Be Saved? Widely Used in Personal Work

A missionary, Rev. John Y. Fukuda, in Tokyo, Japan says: "Mr. Pietsch (who is scattering widely Dr. Rice's booklet, 'What Must I Do to Be Saved?' in the Japanese language) has been so kind as to send us a good number of your pamphlet recently on the occasion of our Aggressive Outdoor Evangelical Campaign which took place for four successive nights . . . in the midst of Tokyo. We had a big audience every night and praise be to the Lord, some 300 new souls wrote down their names on the decision card (printed in the back of the booklet), expressing their desire to hold faith in the Lord . . ."

Thousands of people in Japan have the booklet, 'What Must I Do to Be Saved?' in their own language. We have just sent \$1,100 more to Japan for another large printing of 200 thousand copies.

Mr. Carl M. Harpe of Elkin, North Carolina, writes for 100 more copies of the booklet, 'What Must I Do to Be Saved?' saying, "I have had one definite decision for Christ by a boy in our town through this one tract. Praise the Lord!"

Mr. Martin L. Spell of Marshall, Texas, orders 200 of the booklets, and adds: "I am a young preacher and singer. A few of my preacher friends and myself find this particular tract to be the most influential literature in tract form . . . Recently some of the most influential athletes and 'drugstore cowboys' have been saved, some as a result of these tracts."

A pastor in Norman, Oklahoma, Rev. D. R. Philley, orders 50

his raiment, and cast lots" (Luke 23:34). "And now, brethren, I wot that through ignorance ye did it, as did also your rulers" (Acts 3:17). "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief" (I Tim. 1:13). When we think of sin in this manner it means to be ignorant of what one ought to know. Most sins are regarded as sins of ignorance.

The sinner is, in part at least, blinded by the god of this world—in ignorance of what sin fully and really is. While one sin only is a deliberate sin against full light which hath no forgiveness, and some sins are wilful, yet the unsaved man has enough light and knows enough of God's reality and of His will to realize that God demands repentance of him. There is a beautiful type of our Lord's provision for the errors of His people, "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people" (Heb. 9:7). It is evident that these sinful errors may be forgiven if the sinner will accept the Saviour.

The climax in the analysis of sin is reached when we face the truth that

Sin Is Unbelief

The reason unbelief is sin is because it is an insult to the truthfulness of God. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son" (I John 5:10). This condition springs from a corrupt nature, "Take heed, brethren, lest there

"What Must I Do to Be Saved?" He says, "We are starting our fall revival . . . and I plan on having this sermon taught in all our S. S. classes from Juniors up for two Sundays. This plan was used in another church where I was pastor and the Lord blessed it. We had thirty-eight for baptism during the meeting."

A woman in Springfield, Missouri, writes:

"I should like to tell you just how much your booklet, 'What Must I Do to Be Saved?' has meant to me. Several weeks ago an evangelist who was conducting a meeting at the church I attend planted a seed of doubt in my mind. I began to wonder if I were saved. The thought and doubt persisted and grew. In a few days I was very upset, and my husband began to ask what was wrong. I could not bring myself to talk to anyone. It would seem ridiculous that anyone should be as sure as I once was, be baptized, join a church, work as hard as I have and find I wasn't saved!"

"I had just about reached the end of my rope when one night a man approached us on our front porch after dark, presented us with the book and went his way. My husband didn't read the booklet, but I did—from cover to cover—several times. I now feel fully reassured about my salvation. I feel so very sure of myself and so many things have been clarified.

Copies of the above mentioned booklet are available at \$2.00 per hundred. Help spread it. Order some for personal work in revivals, in house-to-house visitation, or copies to keep on your front room table for peddlers, collectors, etc. It would be a help even to Christians who are not sure of their

be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12).

It is unbelief that shuts the door to heaven and opens it to hell. It is unbelief which rejects the Word and refuses Christ as Savior. It is unbelief which causes men to turn a deaf ear to the Gospel and leads them to reject the miracles of our Christ. "Yea, they despised the pleasant land, they believed not his word" (Ps. 106:24).

This is the sin which the Holy Spirit of God deals with as the Word is preached to the sinner. He convicts and convinces him that he is wrong and Christ is right, that he, the sinner, is lost and Christ is the Savior who came into the world to save him from his sins.

Sin always incurs the penalty of death and no man has the ability in himself to save himself from sin's penalty nor to cleanse his heart of its filth. Angels and men cannot atone for sin. Only in Christ is the remedy for "his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (I Peter 2:24-25). It is evident from our study of the nature of sin that all men come into the world sinful by nature and become sinners by practice. It is only the grace of God that can provide forgiveness and salvation. ". . . Ye must be born again" (John 3:7).

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salvation.

The Backslider (15c)

It is remarkable what our little series of 15c pamphlets have done in the lives of thousands of people. For instance, a minister from Fairmont, West Virginia, writes after having read the little booklet,

The Backslider:

"After reading your book on The Backslider I gave myself a going over, and found that I was a backslider in heart. After preaching for forty-one years, because of ill health I had ceased to study my Bible in the preparation of sermons, and I found myself becoming cold and indifferent, with no joy in prayer. It seemed that the fire of zeal was burning low. But since reading your books . . . I am now preparing messages from your book, with fire and zeal, and strength to deliver them."

Trailed By a Wild Beast (15c)

A man, brought up in the Roman Catholic faith in the Philippine Islands, writes after reading the little booklet, Trailed By a Wild Beast:

"Dear Evangelist J. R. Rice,

"I could not help but express my gratitude to you after reading your little pamphlet entitled, Trailed by a Wild Beast. It was sent to me by a person whom I did not come to know until now, but could never forget to be grateful to him. Anyway, God knows and hope God will bless him."

"After reading that pamphlet I was truly enlightened by its truth, that since then I came to the realization that I was a great sinner in God's sight and worthy of condemnation had I not known the way of salvation."

"Our family is Roman Catholic and I was brought up to be a Catholic, and in spite of which I had been practicing so many evil vices including drunkenness, but now I thank God for enlightening me through your gospel pamphlet. At present I'm a member of an Evangelical Church, in the town stated above."

"Hope others will be blessed by your pamphlets."

"Gratefully yours in Christ,"
Leodegario Milambiling
Someone spent 15c to send this man a booklet, and look at the results!

(Continued on page 8)

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As a New Member of America's
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Meditations in John by August Van Byn. One of the most popular books among SBC members ever offered. 55 "meditations" 205 pages \$2.00	The Soul Winner by Chas. H. Spurgeon. Words of power and fire from one of the world's greatest soul winners. 151 pages \$1.50	Is Jesus God? by John R. Rice. A convincing answer to infidels and modernists in the church and out. 6 chapters, 207 pages \$2.00	Bird Life in Wington by J. Calvin Ridd. 30 stories written for children, but delightful and helpful for all \$1.50

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These Christian Leaders Select The Best Christian Book Each Month

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Robert G. Lee, D.D., LL.D., LL.M., president Southern Baptist Convention, Memphis, Tennessee

John L. Hill, LL.D., LL.M., LL.B., long book editor Southern Baptists, Nashville, Tennessee



Henry Hepburn, D.D., minister emeritus Buena Memorial Presbyterian Church, Chicago, Illinois

Bob Jones Jr., LL.D., LL.M., LL.B., president Bob Jones University, Greenville, South Carolina



John R. Rice, D.D., LL.D., evangelist, author, editor "The Sword of the Lord," Wheaton, Illinois

T. Roland Phillips, D.D., pastor Arlington Presbyterian Church, Baltimore, Maryland

William H. Rice, widely-used evangelist, Wheaton, Illinois

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Blessed By Books

(Continued from page 7)

Sunday Or Sabbath; Which Should Christians Observe (15c)

We were certainly grateful to Rev. R. J. Tyler of Brandon, Florida, for the following letter:

"Just a few Sundays ago a man came forward at the evening service for membership and said, 'I want to come in on statement, as I was a member of this church for a long time, but had joined a church of another faith.' In talking to him he said, 'I have been a Seventh-Day Adventist for a number of years, and someone sent me one of these little books by Rice on Sunday or Sabbath, and it knocked my belief into a cocked hat, and I am coming back home.'"

We never know what a little sowing will do. But, oh, how blessed, when we see such results! "Someone," this former Seventh-Day Adventist said, "sent me one of those books." Perhaps the one who did so does not yet know what his efforts did in this life. Whether or not we can see all the results. Oh, friends; let's get busy with our sowing!

Can A Saved Person Ever Be Lost (15c)

An unknown friend at a Police Station in Calcutta, India, got a copy of Dr. Rice's 15c booklet, **Can A Saved Person Ever Be Lost?** Part of his letter follows: "Being just a new-born child of God and being sorely tested in regard to the acceptance of various doctrines of the churches of this city of Calcutta, taught and expounded by diverse denominations, I felt my heart burdened with such questions of 'eternal security,' the 'true church,' 'sanctification,' and strangely enough, of 'Hell,' as to whether I would finally wind up there in spite of my acceptance into the Beloved."

"Your book titled, **Can a Saved Person Ever Be Lost?** brought me out of this maze. I do thank God that through the perusal of your books many questions have been settled in my mind. The books are perfectly logical and Scriptural, and may God bless the author richly in regard to the salvation of precious souls."

"In closing, I desire prayer on behalf of the members of my family. Also, that I may be of service to the Lord in some sphere and that I may know His will in the matter."

Edgar K. Simpson
Koila Ahat Police Station
Calcutta, India

Lodges Examined By the Bible (50c)

A very controversial subject, we know, but God has given Dr. Rice the boldness to write this booklet, and it has been scattered all over the world, with blessed results:

A friend in Hapeville, Georgia, writes: "I was a Mason, but that book opened my eyes. I have not attended a masonic meeting or paid dues to said lodge since, and I do not intend to again . . ."

Enclosing \$1 for two copies of the book, a friend in Emerald, Pennsylvania, wrote: "I have just finished reading **Lodges Examined By the Bible**, and have enjoyed it . . . Incidentally, I've just sent in my resignation from . . . Lodge."

"This book alone has caused four men already to stay away from the lodge," writes another from Calion, Arkansas. He continues: "The book on Tobacco was instrumental in causing five men to stop smoking. My brother, who is a senior in high school, says they have panel discussions in Religious Education Club and use your books as sources of information." More power to them!

After sending in a gift for free literature and telling of the blessings THE SWORD OF THE LORD has been to him, Mr. E. A. B. of Sumter, South Carolina says: "A few years ago I put in the hands of a young Christian one of your books on the lodges. He was a Mason. He met me a short time later thrilled with joy and said, 'I began to read the book the night you gave it to me. The more I

read, the madder I became. I threw it as far as I could send it across the room and said to myself, 'I will never read any more of it as long as I live, I hate it.'"

"Then said he: 'In a few nights I had to start reading the second time. And I could not stop until the Spirit gave me the truth of the Word of God in the book. Now I want one for my father-in-law who is a hard Lodgeman.' Said he, 'I would not take anything for the blessing God has given me.' And I am through with lodges forever."

If you know a friend whom you believe would benefit by the reading of this book, send 50c and get a copy of **Lodges Examined by the Bible** at once for him.

Bible Facts About Heaven (50c)

The following letter needs no comment as to the blessing Dr. Rice's 64-page booklet, **Bible Facts About Heaven** was to Mrs. Ruth Springman of Blue Diamond, Nevada:

"... And now a few words about the personal blessing I got from Bro. Rice's wonderful booklet, **Bible Facts About Heaven**. I rarely ever saw my professing Christian mother, who is now deceased, read the Bible. I never saw her pray or ask the blessing at mealtime. As a child, she taught me soul-sleep. And the teaching of the body and soul sleeping or remaining dead until the rapture was planted very deeply in me. As I grew older it sounded logical to me and I reasoned, 'Why would Jesus come back to raise the dead if they were already in Heaven?' Even after I was born again and became a member of the First Baptist Church, I still believed in soul-sleep. I didn't realize the vast difference there is between the soul and body . . . In Baptist sermons and funerals I listened to the minister speak of people going straight to Heaven at death, but it just sounded too good to be true! "After I had been a Christian for some three years. I ordered Brother Rice's **Bible Facts About Heaven**. I sat down and began to read and didn't lay the book down until I had read every word. Praise the Lord—I cried through every page! What joy filled my soul as the soul-sleep theory dropped away and I believed the right way! I read the book over again aloud to my husband that evening."

"It would take pages to relate the many blessings the booklet brought to us, so I'll close and thank God again that Dr. Rice wrote it . . ."

"I gave **The Ruin of a Christian** book to a neighbor who was backslidden and so unhappy. She read it and came over to tell me how it had blessed her heart, and that she had come back to the Lord. She is a teacher in the Sunday School and very happy now," writes a friend from Paris, Texas. Then she tells what a blessing the book, **Prayer—Asking and Receiving**, has been in her own life. These are the words of Mrs. I. E. Quaid, a long-time friend of ours:

"To me your book on **Prayer—Asking and Receiving**, is the most wonderful book I ever read except my Bible. Overwhelmed with every thing that Satan could hurl against me, I was almost to the breaking point. I read this wonderful book on **Prayer**. Being encouraged by the marvelous answers to prayer, my faith was strengthened to pray. And Brother Rice, I ceased not to pray day nor night until victory came. I thank God for answered prayer, and I thank Him for burdening your heart to publish this wonderful book on **Prayer**. I recommend this wonderful book to every soul whose faith is being tried and tested in these troublous times. God is still on His throne and my God still answers prayer . . ."

350-Pounder Happy and Healthy Since Accepting Christ

Mr. John Hall of Tallulah, Louisiana, encourages our heart by the following letter:

"Dear Brother Rice: "I had for years been one of those who was going to give his

soul to the Lord, but just kept putting it off until I read one of your books and decided the time had come to take the Lord as my personal Saviour. I had been a cigarette smoker thirty-five years. I asked the Lord to take the crave for them from me. That was February 14 this year. Well, I haven't wanted one since and never will. Three doctors told me I had asthma and would have to go to Arizona. But since I have given my soul to the Lord I haven't felt it. I know now it was the cigarettes I was smoking. I weigh 350 pounds. I am an engineer and power house operator. I live about four blocks from my job. Before I was saved I had to rest twice from home to work, but now I never notice it. And Brother Rice, you have had lots to do with my life the last month or so. . ."

A man from Fort Scott, Kansas, says: "Two years ago I was a lost sinner going in the direction of Hell, when the Lord saved me. I am sure that among the many channels the Lord worked, some of the books by J. R. Rice were used in saving my soul. I am now operating a Gospel Book Store."

"... God used a message on soul winning—much of the material being taken from your book on **The Soul Winner's Fire**—to lead a young man to surrender to God to preach the gospel and now he is studying at the seminary in Louisville . . ." writes Mr. Everette M. Pearson of Reidsville, North Carolina.

Mrs. Morris at Trimble, Illinois gives her testimony: "... I have been a Christian for a number of years, but my husband says he saw a great change in me after I began reading your literature . . ."

A Good Resolution

We could go on and on and on, giving such testimonies. Many others are printed from time to time. But I wanted you to read some of the testimonies of blessings the Sword literature is to both saved and unsaved.

The Sword of the Lord Publishers have in print now fifty titles by Dr. Rice. Twenty-two of the booklets are at the low price of 15c each. These 15c booklets are usually a full-length gospel message, about 28 large pages. We will be glad to send a catalog of Sword publications upon request.

Resolve this year to help us spread the gospel message. Get a large order of these inexpensive publications and keep them on hand. Almost any one of them would meet the need of your friends.

God's Cure for Anxious Care, \$1.50 is a splendid book to give to the host who invites you out for dinner—a gift she would treasure.

Prayer—Asking and Receiving is a suitable gift for the aged, for a pastor, or for a Christian worker. The price for this large 328-page book is \$2.

A fine little pamphlet for parents with "discipline" trouble is **Correction and Discipline of Children**, 15c.

Many are worried about eternal security of a believer. We suggest the two pamphlets, **Can a Saved Person Ever Be Lost?** and **Eight Gospel Absurdities if a Christian Loses His Soul**, both 15c each.

And many other special problems are met in these books—movies, dance, tobacco, etc. Practically every problem in a Christian's life is dealt with clearly, squarely and Scripturally in one of Dr. Rice's fifty books. Sinners find the plan of salvation made plain (259 were saved in 1949 through Dr. Rice's books and wrote in to tell us so).

So let us help you to help others this new year.

"Gold, silver, precious stones" . . . or, "Wood, hay and stubble?" which foundation will you build upon this year?

Will you let us help you? Write us of your need in the line of books, and we will suggest to you.

Don't forget to order several hundred copies of the booklet, **"What Must I Do to Be Saved?"** (\$2 a hundred) to give out to the unsaved. Sword of the Lord Publishers, 214 West Wesley Street, Wheaton, Illinois.

It HAPPENED to these YOUNG PEOPLE It Can Happen to You!

Too often we read in the daily papers of boys or young men caught in crime of some kind, a hold-up or a robbery, who admit that they imitated what they saw in a movie theater. Frequently when a young criminal awaits execution for some terrible offense, murder or rape, he tells how he was led into such sin by the movies.

SCIENTISTS REPORT FROM PENAL INSTITUTIONS

Dr. Herbert Blumer, professor in the University of Chicago, aided by Mr. Philip M. Hauser, a few years ago interviewed hundreds of young people, having them write down what they learned from the movies, their attitude toward crime and criminals. Here are some of the findings:

Of 139 delinquent boys fifteen and younger, 24 told how movies led them into delinquency and crime;

Of more than one-half of the truant and behaviour problem boys examined, 55% indicated that pictures dealing with gangsters and gun-play stirred in them desires for wanting "to make a lot of money easily";

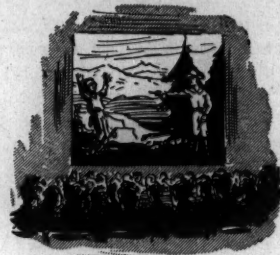
25% of a sampling of 110 boys in a penal institution mention "hold-ups" as the high revelation they gleaned;

11% cite stealing and 20% give the vague but all-embracing "crime" as the royal road to fortune brought to them by the message of the pictures;

Even in the normal neighborhoods 31% of the school boys de-

checks, and I have done that very thing." Easy—but he spoke from behind bars.

One lad recalls: "When I was



a small boy I used to be crazy about seeing a cop-and-robber play . . . Later in my years I would break in a store and make off it was a bank or some big place to rob."

One boy of nineteen, serving a sentence for safe-cracking, says: "Naturally movies were the cause of my failure because I would see clothes and luxury in pictures and would try to have the same or as near the same as those on the screen. In order to have all these I had to have money, and that is why I tried to break open the safe."

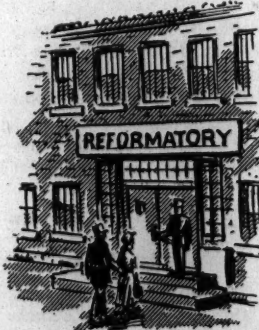
One, already serving time, says: "Movies have shown me the way of stealing automobiles, the charge for which I am now serving sentence . . ."

A young burglar, twenty-three, inmate of a reformatory, expresses this influence: "One of the things that caused my downfall was some of the movies I saw which showed me how to jimmy a door or window . . . After I saw the picture I got the feeling that I would like to try it . . ."

A young burglar, only sixteen, throws a similar light upon the education of himself and his gang in their trade: "In breaking in a store we learned from the movies to use a glass-cutter and master key and one boy had a jimmy . . ."

Here is the frank reminiscence of a young robber: "The first stick-up I ever saw was in a movie show and I seen how it is done and what the crook usually does after the stick-up."

A newspaper reported who interviewed Raymond Hamilton be-



fore his death in the electric chair quoted him as follows: "I can't tell you how to raise your children, but I know I learned a lot about hijacking and bank robbing at the movies."

(The above information is taken from Chapter VII in the book by Dr. John R. Rice, **What Is Wrong With the Movies?** 60c. If you have not read this book, it should be in your library by all means, and handy at all times for young people in your home. It is now in its sixteenth large edition, the most popular book of its kind on the market. There are 117 pages of vital information both to parents and young people. It happened to these young people. Don't let it happen to you and yours!



clare that the movies incite them to do something daring;

In one penal institution 26% of the inmates announced that pictures taught them to act "tough" or to act like a "big guy";

49% of a sample of 110 inmates of a penal institution investigated testified that movies gave them a desire to carry a gun. 28% of the same sample stated that movies aroused in them the desire to practice stick-ups and hold-ups. 21% declared that movies taught them how to fool the police, and 12% state on a questionnaire form that when they saw an adventure-some bandit, burglar, or gangster picture, they planned how to hold up someone or "to pull a job."

Movies Were to These a School of Crime

Below are testimonies from young boys behind reformatory walls as to how movies led them into delinquency and crime:

"Pictures about gangsters enabled me to become one," speaks a boy in a reformatory. Another reformatory boy says: "A picture that is pretty exciting and adventurous makes me want to do something. When I come out of a show . . . I would go with another fellow and break in some store that looked like it had a few dollars in it."

A twelve-year-old: "I feel tough and go home and kick my little nephew."

Declares another: "I get all nervous up. I don't know what I do then. Sometimes I feel like a tough and if a guy comes up to me I bang!—punch him in the nose and without even asking him what he wants."

Another tells of emerging from a "gangland" picture and beating and robbing of all his money the first small newsboy luckless enough to come in his way. He has since landed in the reformatory for robbery and rape.

A young forger of nineteen: "I have seen pictures and imagined how easy it was to cash punk

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